

Return to Lenore B. after proofing

M 1905

Friday, August 14, 1970

Nishimura

Music

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CAPS
Part I

← Mr. Nyland: That, I think, can always serve as a good introduction. I am glad we have these Fridays since we now have made a rule to have questions and answers on Tuesday, Saturday and Sunday. ^{Because} But there are still a few things I would like to say in a general way and Friday is a good opportunity. Even if it started out by being just music, gradually a little talk encroached on it. And maybe it is just as well if we combine it because even in listening to music you must never forget what is Work for you.

It is ^{so} obvious that Work can be applied in any condition of life and in any state of your personality; That is, when it is dependent on the time which we experience on Earth. As long as there is time there is an opportunity. And if there is no more time for us, opportunities have gone. And I think also that is meant when Gurdjieff talks about 'unique subjective' because it is the time that allows us to Wake up. Because if time didn't exist and it was just timelessness, we could not even speak about a moment or the arresting of time. And therefore we need time in order to remind one that Work is necessary; and Work always in the ^{sense} of what we understand by Endlessness.

And so gradually, out of these little meetings and a little music, there developed almost a meeting of its own. And perhaps it is the right development. Perhaps it can help you when there are two different ways by which you can be reminded; because it is true for the music that there is something that you can use. Particularly because the music ^{is} ~~is~~ unknown to you. And it is always a little different even if one can accuse me of using certain motives ^{or} ~~or~~ more or less repeatedly, perhaps even in different kind of rhythm and sometimes chords which sound alike; very seldom that they resolve in the same way. And that then the combination of different notes of course will produce a different kind of an effect.

Music should be an expression of a person — the way he is. That is, whatever his state may be, and whatever his inner Life may be, and whatever the particular level of his Being is, ^{when} ~~and~~ music is being formed by a person — and it doesn't matter if it's piano or singing, or violin or cello — it becomes an instrument ~~in~~ the same way as his body should become an instrument under the influence — let's call it simply, a state of his being. And to what extent then that ~~that~~ kind of a channel is sufficiently open, and not too much in contact with itself, but openness becoming nothing else but a channel ~~and~~ and no more, ~~so~~ ^{so} that then even self-expression need not be ^{then} ~~and~~ there is the possibility of something flowing. And ^{it's} really that attempt that one makes in — you might say — becoming an instrument ^{an instrument} with an instrument and not to hold up the flow of tones or certain harmonies or certain ways of expressing one's feeling, because the feeling then simply indicates what the channel should be.

You see, there are different ways of arranging this channel, even if it is all the time open. You know that when water flows through a pipe and there is a certain pressure ~~you~~ — without changing the pressure you can change the diameter of the pipe and make the water flow faster. It ~~is~~ still open but ^{the} conditions have changed a little ^{bit}. And it is this difficulty — to know how ^{the} conditions should be for proper flow of that what I like to call Life ^{the} flowing through one by means of

this kind of a form, the body and the piano as an instrument, and then regulating that flow by means of certain — call it for a moment dexterities⁽⁵⁾. Both for us belong together on Earth and we will never be able to separate them entirely. ^D

One's inner Life and one's outer life belong together. And even, I think, at death inner Life takes certain parts of outer life with it, almost, I would say, as an introduction to show where it comes from. In the first place, perhaps the name. Perhaps. I am not quite certain about that. But also, I think, one's karma. I am more certain about that, because the karma for one's life on Earth may not have been completely eaten up. And one may not finish entirely with having fulfilled all the requirements of one's karma when one dies. Still it is the aim.

Music is a language to remind you. Since it is something you haven't heard, although you may be familiar with the style, it's possible then to take it completely without prejudice and it is one way then of eliminating your thought processes. What will take place with your feeling? — It depends how open you are so that through the openness of yourself an emotional state can be reached. And for yourself, being what you are physically, depends on your relaxedness, how much you can take in.

I say ~~that~~ I am glad that we still have the other days. The other days are a little different now. I have to learn how to answer your questions. After having gone through a certain period which was quite intentional, to put as much as I could on a tape in a meeting, and because of that having condensed it, I think that the pressure can now be released a little since we have enough of that kind of material to go a long way. ←

I have told you that there will be a time I stop such meetings. When will I stop? I will tell you now so that you will know, that it won't be a surprise to you. We're now at ^{number} 1905 and we will go until 1970⁹, and then we stop. We will continue to talk once in a while but the pressure of meetings will be gone and I will not have to talk as much. But like Gurdjieff says, for instance, in the last

chapter: In order to save time, he would like to refer to some of the discussions he has had and then have it read from such a discussion. And then after the secretary had read it, ^{to} ~~he~~ continued talking.

I want to reduce the talking. I will tell you more about that, ^{why} ~~that~~. Because it belongs to this year and this year is really a phenomenal year for us. And, as I have said, quite intentionally, because I've said it in the beginning and we are now working and we are in the second half. And you might almost say that the end is in sight. We will finish, probably, with these kind of meetings sometime in November. It depends a little bit on what the time will have to force me to do. Maybe West Coast, maybe somewhere else, But in any event, around that time. Before Christmas. Surely before the end of this year. That's why we stop at 1970. We'll talk much more about that particular reason in order to make it clear to you all that I am not trying to cheat you.

So, we'll play a little bit now.

Part II


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Mr. Nyland: So, with all of ^{that} this in mind, I think we have to work very hard, really hard. Concentratedly. And you are up against it almost immediately because you do not know what to take. Out of the totality of what we call Work, out of all ^{of} that ~~that~~ in my opinion is based on ALL AND EVERYTHING it is really all and everything if you know how to read that book. And of course the constant discovery of certain things which you have not suspected and which you may have read, even a few times, and then all of a sudden realize what is meant and what is really — for instance, Ashigata Shiemash. Have you any idea? I'll try to illustrate it, if I can, because it is really important that you understand that also as a symbol. For that I have to go back just a little and it is important also that you know about this and again are reminded.

We have activities of the Barn. Why? And why are they set up the way they

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are set up? I'm so afraid that when one works together one forgets Work on one's Self. You take your Saturdays and Sundays: It is physical work, certain things that ~~you~~ we want to do. And of course it is logical ~~(--)~~ you become identified with it. You fall into that ordinary trap. It's the trap of human nature, ^{It's} the trap of Mother Nature. It's the trap of humanity, ^{It's} the trap of man; the trap of a personality, ^{the} trap of the Earth. You become identified with what you are doing, particularly when you want to do it right. And then, of course, ~~(--)~~ Work on your Self, ^{Where} is the place?

Of course we will talk now more on Saturday and Sunday about your Work during the day. But I will not be surprised if, at the end of such a day, you say to yourself, "Where was my desire to Work? What is it that I really should have done? And I became involved and I gave orders left and right for so-and-so to do this, and 'pick up that shovel' and, 'now, let's do this together' and 'here, you', and there's a long ~~to~~ by six and we carry it, all of us, and there we go. And now we have to set it up, and now it has to be sawed, now it has to be hammered down, now . . ." -- Where is Work? Because in the midst of that, of course you cannot stop, you are part of the team. And moreover you would be a little ashamed and although I've said, over July and August, try to see if you can actually be free enough -- but then of course the work may suffer, ordinary physical work; and although we claim, and say, physical work is wonderful and you are reminded every once in a while by a little talk, and although that might still be sounding in your ears, you may forget it when you hammer a nail in and there is a different kind of a sound in your ear, and there is no room for the other. ^{Of} course it is logical, one can explain it, one can even say, yes, I have so much energy; 'A' plus 'B' energy. 'A' energy goes now into my ordinary work; 'B' energy will go into my thoughts, wishing then to Work on my Self. And that is a little equation, 'A' plus 'B', and today 'B' is practically infinitesimal. All the things went into 'A'. One can say it's too bad. I don't think there is a chance that it will be different until something that we call 'I' has grown quite sufficiently so ~~that~~ then, on its own, it will

command not only attention but also food. When there is a realization that this 'I', as an objective 'something', starting to function within the personality of a man, that then gradually such a demand will be heard when - like a little child - it starts to cry when it is hungry. And then, if one can give attention to it, if one allows it that, if one ^{then} sees that as a necessity, it is in the beginning, of course, then that you will stop work, but gradually one ^{can} will acquire ^d dexterity that one keeps on feeding.  You know, you feed a baby with a spoon, and there is some porridge and ^{so} ~~as~~, and your eyes keep on going and your ears keep on going and your different sense organs keep on going, but your movement is attending to the baby, to feed it. This is what I hope for, of course, when I start to work; and I know I cannot do it. And physical work - - sometimes horrible Saturdays and Sundays in which there is too much, too many people, too much attention to this and that and the other, and no time, ^{and} and even at the end of the day you have to accuse yourself, not having had any desire, everything was taken up by this physical work. And physical work ought to help. And you might say we do get together for that purpose.

When one makes something, your heart goes in it. At most, what can be done is when one actually works, is that the totality of yourself could go into that, whatever you are doing. But when you then do that, what is there of your? You can say ^a ~~that~~ totality. Three centers in one; and then connected with what you are making. And it is an image, like a symbol of attention - ~~one~~ hundred per cent - but is your mind and your feeling - - has it changed? Or is it still the same as it was, but only now ^{joined} joined with physical activity and dexterity. And your brain thinking how to do this, how to do that, to put two and two together, or two and four on top of each other. How to nail them, how to ^{say} say, how to visualize what will be a corner, how - - what kind of an angle ^{should} should this be in order to fit. A one by six, put it somewhere and then see and look - - and it's all off, and it's not level and have to do it again and again. I make a stairway. I don't allow for room. I ~~have~~ don't know. I can try, I learn, but even in learning I want to do

it right, and I forget Work.

And so, what does one do when one wants to continue to Work together? And when there is a group which even can remind you. Why isn't there an opportunity? You see, that kind of a realization, when one lives together, even, not only Saturday and Sunday, but during the week and is engaged in a certain monotony, and having to do this and that because you have set your mind to wanting to do it. And it is right you do it. And you may have in mind that it is saleable; or it may be something that you say, yes, we have a garden so we grow it so that ~~them~~ we can eat. And all the different things that you consider from an economic standpoint - - of course you don't solve them, you just work together a little bit, which is right. And it is useful.

But where is your time to think? And ^{then} where is the wish to change the thought into an Awareness? And where is that what you ought to feed when you consider your inner Life? Where is it in Gurdjieff that he talks about - - Parktdolg Duty? I'd say all over the book, doesn't he? You cannot hardly open a page and there it is, staring you in the face, as important. Even the title page ^{is} ~~Impartial~~. Of course linked up with criticism because what will one do with what one is? In which direction should one go? And how can one keep impartiality and still utilize that what ~~is~~ ^{under} critical analysis has been found wanting ^{and} cannot be used anymore? And now something else has to be substituted and it cannot be an ersatz, because it won't last long enough. When one wants to substitute something one wants to have at least a chance ^{to} hope that it will last a little longer than your physical life, because it is not your physique that counts, it's only helpful to do things. And of course it's wonderful when it has dexterity and when your brain has a little insight and can visualize things in space. And that you have a wish and of course ^{the} strength. And you make things and it is lovely to look at. Lovely to look at - but what are you?

I remember building a house in Brewster - I probably have told you. And

Orage came. And as we were working I said, "Orage, I'm sorry that I didn't know about Work; how more beautiful the house would have been." And he looked at me and said, "No, not the house - - you. The house would be the same."

It's very interesting to remember that. We have been talking about Life and about form. A few days ago I came across a little saying by Victor Hugo and I'll paraphrase it for you. It said, 'our ancestors would consider Life, we only consider matter'. Of course, what does he mean? In the olden days - our ancestors - they still had an 'I' for Life itself, as Life, and were not bothered primarily by the form. But we see only form and express it in ^{terms} of materiality, and there is no Life expressed in terms of spirituality; ethical values; in terms of certain things that are not matter, not the way we know it on Earth. And it's interesting because it fits with what we have talked about so often now. Where is the difference between outer life of oneself and inner Life? And where is the form ending? And where is Life beginning? And where is the possibility of separation? If that is possible, is it useful? Is it needful? Is it a reality that one looks when one wants to find Life? And is that reality not in the form?

← When I talked a little while ~~white~~ ago about the channel, it's only given the appearance of Life because of the Life within it. The Life is the ^{current} ~~God~~. The Life is the totality of Eternity.

It is so difficult sometimes to talk simply about such things and not to fall into terminology that is familiar to one, because it ^{is} usually is not understood in the way it is meant. You see, I can assume that you know something about the Bible. Of course every well-thinking man ought to know, having read it, perhaps associated with ^{it} perhaps being sick of it - - it's quite possible. And then one is prejudiced because just a little mention of God immediately brings up some kind of an image in you - ~~and~~ and you either like it or you hate it. ~~The~~ ^{so} ~~the~~ ^{AN 1} that even an ordinary term like Heaven on Earth, which we use even in ordinary life, is already obnoxious to some people like that. They cannot stand it. Religion

is a very difficult subject. It's very sensitive in a person. It belongs to one's emotional stage, you know. It's only good when it is deep. ~~¶~~ You see, the other two centers also have their prejudices. You know what the prejudice of the intellect is? It is money. And the prejudice of the physical is sex. And these are three things, when they are talked about superficially ~~which~~ will give rise most times to boasting and sometimes to hypocrisy. And they disappear into superficiality in which there is no possibility any more of understanding each other. If money is considered correctly, one doesn't really talk about it. One knows it as value of certain things, but only as a medium, as a means of exchange. But when it goes to the surface, one boasts about having so much money in the bank and one shows that by being calculating. ←

As far as sex is concerned, it is almost impossible to talk about it without having any prejudice aroused - - always there will be. And when it is superficial it is crude and it is terrible and it is not in the right place. And when it is within it becomes intimate, and then it's right. ←

And all three become right because of the emotional attitude in religion towards the wish ^{of} for unity with God in which then ^{of course} the other two centers will join. That is why one has to talk about the practical possibility of considering Work in daily life and not be dependent entirely on meetings; or even on a little music, not even Gurdjieff's music, because that has a quality also quite temporary; and surely not on physical work; ~~and~~ not even on movements because they also have a temporary quality. You cannot help it because you cannot do movements all the time.

And so the question was: What can we find that can ^{be} present with one all the time, if possible being engaged in it, and personally engaged, and still not ^{lose} ~~lost~~ sight of Work. And you remember I have talked about a tree and the roots and what is the trunk and the branches and the fruit. A group and the Barn is the trunk. That is ^{the} ~~the~~ solidity of a group. That is where they join and work, as it were, together in order to straighten out what kind of food goes where. And when they grow up


they build rings around each other. The roots - - we are, each person personally, with his upbringing where his roots have been, where he grew up, what he got, how he started with his education, his background, his family, his ideas, and what he wanted to do. And finally, if he could find a group of this kind it would ^{become} be quite useful if that root could be considered as contributing to the trunk. But from the trunk there are branches. The branches are again one's individual effort. And it is not guaranteed that a certain root goes into a certain branch. The root goes into the trunk as a whole. [§] The trunk represents ideas, truthful ideas; philosophy; Gurdjieff's idea of Parktdolg Duty - Work on one Self; ^{SOMETIMES RITUAL?} elaboration of certain things sometimes by means of small tasks, partly in daily life; [§] Understanding, quite definitely, in this trunk of the meaning of an observing 'I'; of Impartiality - - without any doubt the most important part of the little triad; and Simultaneity - - which will be added gradually, if a little part of Heaven is understood on Earth. That little part of Heaven is Impartiality. And that then the trunk, when it grows up, and one grows with it, because the aim of the trunk is to make branches. After all it wants to have a little shadow from the leaves and it wants to be able to continue to grow and get out of the sunshine, at least the trunk itself has to have periods of relaxation. And although Life is in it and it comes from the roots where we give it whatever it is that we have, and possess, ^{we} so-called, ~~we~~ give it and donate it, as it were, to the trunk. It is not lost. The trunk is ours. The Barn is ours. It is built with our money. There is no outside money in the Barn really. There is simply a little manipulation of monies coming from us - all of us - that is why I have said it is yours. It's not mine, I'm just a little safekeeper. You know, keeper of the gate so as to let you in and out. And also to harbor you for a little while in the trunk while we talk, while we work, while we try to make a little 'I' grow up. And a Conscience, because that will develop also. Gradually in the trunk, because of the proximity of each other, we learn how to deal with each other. [§] Perhaps we know, in the little community staying at the Barn, how we are. But of


course that's not what we are at all! We do, every once in a while, put our best foot forward, to show off or to have pride; or not to dare any kind of a fear; ^{and} And certainly, to show others that we are working. So there is conceit; without any doubt there is conceit. There is always that form. It cannot be helped. In any community there is jealousy ^{desires} dementia. And it's quite right for certain purposes, because it will give friction. But the aim is a branch. And the aim of ^{the} a branch is of course ^{leaves first} to protect it. That is, one looks at ^{the} a branch as something logical coming from the tree in order to be reminded of the trunk. Even if one is in the branch one is reminded of the trunk existing, and the leaves are signs of gratitude. That is the relation one has, so that the branches, when they are in the outside world (because now we talk about the contact with the outside world), the branches stretch out very much like our original root system. And they go as far as the roots would ^{will} allow - - just about the same diameter. And all kinds of leaves form on it also for the surface - - on the surface, but protecting something ^{what} that was, at the time, sacred. And allowing one, even if one is in a branch, to return to the tree once in a while and, you might say, to take up the sap that comes up from the roots. And ~~the~~ during the period it is in the trunk it is purified. You understand what I mean?

It is ^a energies that one has as a person, and as a personality, which gradually become different kinds of energy. Energy as quantum is the same as quantity is the same; as quality is not ^{the} the same. It starts to vibrate differently while it is in the converting machine, ^{That is, the trunk.} That is the close proximity with each other in which everything for each other is tested and where there is a chance to test it because one knows each other. ↩

And with that knowledge one goes into the branch for the purpose of growing fruit. ↪ Blossoms first, embellishment, outside world contact with them, people who have absolutely nothing to do with the trunk and don't even know why the trunk - - all they see is the tree, they have no time ^{for} for the trunk. They

don't want to; they're interested in the blossoms when they are nice and in fruit when they are useful.

This is what we sell to the outside world. And we sell fruit, that kind of fruit which, if again put in the soil, will bear again fruit hundredfold. You understand Ashiata Shiemash now? 

 Each person, in unity with a group will make, on his own branch, his fruit which, in turn, can become a tree. That's how the process goes. That's what Gurdjieff means with Ashiata Shiemash. You can say it's fictitious. It's true. He ^{was} not a real person. In the early editions he was Jesus Christ. And Gurdjieff changed that and ^{then about} wrote Jesus Christ in the Religion chapter. And Ashiata Shiemash started to appear when he talked about Art and Creation. And that is the miracle of the tree. And that is how we try to maintain ourselves. ^{by} contact with the outside world and remembering the trunk. And remembering then that, in contact with the outside world, there is no reason to describe the trunk. All they go by is what is your fruit worth and how much for this or that and is it palatable? And should I come back and buy again? That is why we have so many different activities and all starting on a very small scale, with our own money and a little investment here and there and a responsible person who, you might say, becomes responsible for the fruits of the tree and ^{who} sits on his branch and he overlooks his Activity and he reports back to the trunk, because that's where he came from. And every once in a while he remembers the trunk - - ~~once~~ a month he has to, because in his calculations he has to include the maintenance of the tree. And so we say 10%. And I don't talk about the other ^{10%} ~~10%~~ which of course is also true and on a little different kind of a scale because that has to do with the history of an organization, and the history of how money actually became money ready to be spent in activities. So that investment problem where an organization as any kind of activity gradually has to consider how did it come to life. But in order to maintain the trunk, money is needed and 10% is not too much.

And what is now the result? The manager, sitting on the branch and over-

looking his Activity, is really part and parcel of the branch and the fruit. And now he lives for himself, not for the trunk. His initiative is there; he can keep his money. It is money for him when he deserves much, when he works much, when he is sufficiently clever, when he is tactful, when he is energetic. He is paid in accordance with what his business can yield, provided the two things he must remember: One is the tithe, tying him to the trunk. The other is the total fund, which is Gurdjieff, because out of that, whatever Gurdjieff produced, came the fund. Out of that kind of philosophy and doctrine and philosophy and psychology, out of that ~~ALL~~ AND EVERYTHING came the Barn. And we are here with that to maintain it. And 80% belongs to the Activity of which the manager has to pay of course raw materials, his time, probably some machinery that he needs, overhead in general. And I know, when one starts on a shoe-string, a little money is needed every once in a while. And we can call it investment without having to repay it as yet; or a little loan, not at the bank and no interest charges because that is not right. That money does work for the Activity, not for the person who invests it. So it doesn't belong there. One could even say that if there were interest, ~~that~~ ^{which is}, a form of usury, it is not correct. But insistence has to be on the honesty of the manager or whoever is there responsible for such Activity. It will mean dedication; and ~~his~~ ^{his} products will have to be sold. And we try to help again by having a store where we can sell it, not limiting it to the store, having a chance to go further out into the outside world, but contact, again and again, with people who don't know about Gurdjieff—and don't care. And there is no need to hang a label around our neck or to dress up—we don't do these things. We remain simple people, but having an aim. And that aim is within your heart and it stays there. And when that is within your heart, when it is that kind of an emotion, it belongs to your private life and you're not going to talk about your private life when you want to sell a couple of dresses to a customer.

That we will have more and more of such activities and that I don't want

to go over a certain number of course is logical. That becomes sometimes a little difficult to give good enough advice to a variety of different interests and that we need more and more wisdom to be gathered by different people, that there is absolute necessity of an understanding of each others activities. And even those who are not directly engaged that they are indirectly engaged and help whatever they can do for the sake of maintaining such activities.

For instance, the construction is made up of different sections, all on their own, not related to any one particular person. It's not necessary. They become responsible to the Barn. And when I say Barn, it happens to be me. And when I am not here any more, I hope it still exists and it happens to be then what I have explained once to you - - a little corporation without any power; just management; no shares. ←

→ And so, for the time being, I am the so-called stockholder on paper. And I have no shares. All I wish is to help and to see that you are on the right road; and sometimes work with you; and sometimes sit and consider it and look at your little bit of financial statement in which you make mistakes. But we can correct it. We are not building from something that already existed. We started from the ground up. We started before the tree had any branches, surely not even leaves. And we are still in infancy.

To come back to construction: Painting is not immediate construction, it is separate, but it belongs to building. Drywall belongs to building, but it is not construction. And there are different little groups - - all can work together. In jewelry, no one is responsible for all the jewelry. Each person has to have that responsibility when he is an artist. Who wants to tell an artist what he should do? The public will tell him! If he is no good, he won't sell. ↗

→ You know there are many things of that kind. Pottery. Each person is free, there is no head, except I've asked Jerry to take care of the firing. But when the new pottery starts to operate, and I hope we have another kiln there, it will

be different. And someone else will take care of the silo kiln. And how we will arrange it -- don't worry about it. We'll arrange all the different things as they come along, when one has clear ideas and when all the facts are there. And all I wish you to understand is the principle and then I hope you can work. And you see now what you really work for. For your own sake, using the Barn as a means to acquire dexterity and to prepare yourself for life. And being reminded, because of the contact with the Barn and sometimes the lunch at the Barn, and proximity of other people on Saturday and Sunday. And working at your house sometimes with other people of the Barn. And on Sunday concentrating as much as you can here. All of that is a big rigamarole, all for us to see what can we take from it, for your life. I don't expect you to stay here too long. I think you have to go out ⁱⁿ life, into life, to test yourself as a so-called Conscious, Conscientious man. But here is your stepping stone. You are still part of the group as a whole and part outside world already and part testing, day after day. You see, not just a little bit, when you go to the ^{- the Greenwich Village -} Village and sell a few things on the street -- that's nothing! You have to work for a living in this sense. Either tending to a store or writing letters to make outlets that you can send it. Even mail order if necessary. All the things have to be done by you. When it's ^{- store it's} a ~~store~~ a little different from a manufacturing plant -- if we call it a plant, I love to call it a tree. All of us could work that way.

The bakery -- different kind of things. Woodworking -- again different. Garage -- of course different; primarily for the group as a whole. I've talked about that (a week ago, you remember?). Cleaning even. We add a few more things. Making, repairing, ^{you know}, pillowcases. Instead of cleaning, the household also needed a repair service. Making blouses, making embroideries, making lovely things, beautiful if we can, saleable if we can. And all of this with outlets wherever we can have them. Books about handicraft, about such religions that appeal to us, where we can get some benefit from, where we can read, like when I quoted from Victor Hugo, when you want to read ^{his} Les Miserables, that you have something of that kind of substance

also behind your belt. That you get that, so that perhaps in selling in a book-store you can ^{say} tell them that you are quite learned. While you were sitting on a branch you read 'all and everything'.

You understand these ideas now a little more. You see why it belongs together the way it is. To keep contact with life, because if life (will) not give you (ordinary life) the impetus, the opportunity, the possibility for application of your inner Life, your inner Life is going to die. It cannot be maintained by itself. You can't bring it out. It is too small, it will die because the sun shines on it too much in the beginning. It's only gradually that you can Wake up. It takes three days before you can arise from the dead. And you will die to your personality. And you will take only with you what is of use. And you must remember that, that this kind of Work is no substitute for your ~~main~~ ordinary living and does not mean that you retract from the ~~Earth~~ or from humanity; ~~that~~ in the midst of humanity, your ~~Barn~~ activity is beyond all such action; ~~that~~ you can realize that that what is needed is your private relationship towards your Conscience. And that ^{is} ~~not~~ being talked about or yelled across from one roof to another, from the housetops. That keeps, for you, your relation towards your God - - excuse me for using the word God, also one of those words about which one has prejudices. And it's ^{almost so} ~~also~~ difficult to talk about inner Life when one wants to talk about something that is higher and that one could aspire to. It (would almost) ~~exculde~~ ^{as such} aspiration and inspiration, ^{as such} two things which are such absolute necessity for the development of a Kerdjanian Body. But you see, such limitations we just gloss over a little bit, because what counts is our behavior and the way we are in daily life, remembering. And if we can, in daily life, be reminded and not too much occupied like sometimes happens on a Saturday and a Sunday, then during the week there is really a chance to become a man. And you will not forget the tree. And you will be able, in time, to use your own roots, provided they become sufficiently purified and converted. And what is right will stay. And what is not, and what cannot go through the eye of the needle will be burned, one says again, in

Hell, without knowing what it means./

These activities, ^{these,} ~~the~~ twenty-seven of them, ^{grouped} ~~group~~ together whenever they can be put together, under management of different people who all could profit from each other, really, because the principle of the problems are the same for all of them in relation to the rest of so-called society, or the consumer market, or whatever is needed sometimes for a market analysis, or what sometimes the managers might dream about; a little bit of merchandising and what to do with a little publicity which hits the point; and advertising, when it will pay, at the proper time, and not too much and not too little. And within your means. And to have help you, also within your means, and ~~let~~ let the help become like you when you are a manager and you wish to communicate what you know for the sake of, let's say, of the store or for the sake of the business in which you are engaged. And that you have talks and understandings and no jealousies at all, if you can help it -- please don't, it is such a waste of energy. And if it is in the trunk, it disturbs the trunk, it makes all kind of knot holes. You know, a trunk is also rather sensitive and there are different kind of trunks. Maybe you like oak, maybe I like a beech. Maybe I like a certain hardness, like a maple. Maybe it's good to be flexible, like a poplar. What kind of branch would you like to be? What kind of fruit do you want to grow? How can you make it real? [?] Your reality for these purposes is honesty, seriousness and, if you want to add that, palatability, which includes esthetics and also usefulness.

I hope the Chardavogne Barn Activities will exist for a long time. I hope they will yield money. I hope they will be a means of maintaining the Barn. I hope that all the time, whenever you are at the Barn and you look at the Enneagram, you will remember Gurdjieff as the instigator of why you are here. And I say Gurdjieff and I mean by that All and Everything. You see that doesn't leave anybody -- in, it becomes only Gurdjieff. You understand what I mean? You understand it excludes me completely? It's your consciousness, your conscience and your will that ^{will} maintain the tree. And may it grow very old with many branches, good shadow and also ^{good -} I call it ~~well-meaning~~ well-meaning fruit.

I'm sorry it is a little longer than I have done before, but I will talk just a little afterwards. We'll play another little bit of music now. This is to the Barn activities, if you like to join.

Part III

Mr. Nyland: So will we call tomorrow now hateful? Every once in a while I have this impression -- Saturday and Sunday, that it is very much like a chore. "Oh, Saturday." "Oh," so many things. "Ohh..." Is it like that? Is it really like that? And if it is, is that right? Then you see, if it is that way, then for God's sake, don't come.

I know many difficult situations. I have gone through my life with them. I know that at times it's utterly impossible to think of the Lord at all, not even in prayer. I know that sometimes suffering is that one swears like hell and you cannot help that even. You can say even, it's my make-up or whatever it is -- Saturn, yeah, somewhere. And of course one is that way. One must know this, one is that. This idiosyncrasy, this personality, all different kind of traits. You know what a man grows up into? A personality with several screws loose, rattling, like an engine that has been so-called put together and doesn't ^{show} to be the right kind of putting together. And one thing drops off and another, because a screw is loose, or let loose, or the nut was gone. That's us. The different screws that are loose are characteristics, ^{certain} tendencies you have, which all of us have, ^{a certain kin} ~~are~~ which are not very good, not very nice. They are related to vices, they are related to negativity, they are related to impossible forms of behavior for a man even in accordance with ordinary standards. Of course they are judged by what we live by at the present time in ordinary society. But if I say you should not steal, which it also said in the Bible, it is a characteristic, ^{of} perhaps, a kleptomaniac. They just cannot let things alone. And I go to the 'five and ten' and I shoplift. And I am very proud when I

can get away with it; and terrible if I get caught. But I still do it.

Or, I am conceited. And I make up my mind I am not going to be conceited, because I know ~~it's~~ ^{it's} -- that's all right, but I don't have to tell people because most likely they don't care. And I have told myself already so often that I am, I'm sick and tired of myself. So I make a resolution. I say, no, no more discussion of myself. And of course I fall into a trap. Someone tells me ^{that} I am this and that; and I say, no, I'm not, I'm someone entirely different. ^{You know?} Would you like to know who I am?

Or, I am a man. And I am influenced by sex. And there is the god-damned desire. It is there; I am normal. And if there is someone of the opposite sex who is also, let's call it normal, where are we? Our thoughts, and our feelings and our wish. And so I can marshall forth a great many things, ~~why~~ ^{why} I shouldn't. I have this and I have that and I have ^aresponsibilities ^hhere and there. And there, you get out of my way because this and that, ~~and~~ ^{and} blah, blah, blah; after a little while, how do you do? You see, such things we are. I mentioned money, Oh boy, if I can make a dollar -- I used to say an honest dollar, but now I don't care very much as long as it's a dollar. A little cheating, lying, twisting things just a little, I do not know for whose benefit, maybe my own, because ~~then~~ ^{then} I am clever. And I have something that nobody else has.

Conceit. On what does it rest? A couple of posts -- you can knock them over with a feather. What for? What would you want to be? What are you now? What kind of person? Are you reliable? ~~OK?~~ ^{OK?} we go through the whole rigamarole of all the vices and all the virtues and there you are, a human being walking on the earth and you want to Work. And Work becomes so complicated because you start to think about it. And then you think you ought to have a Conscience. And you hear about many tapes. And many things you have to do, too many to do anyhow, but a couple of them you select that I ought to do that, I ought to do . . . , pretty soon your Conscience is colored, it's not a Conscience anymore. ~~A~~ ^A Conscience, when it is right, is a scale. And it is not prejudiced one way or the other, it's just a Conscience.

A Conscience does not tell you what is right and ~~what is~~ wrong, as a Conscience. It tells you what is best when you measure one thing against the other, weigh them. And then when your Conscience is there and everything is on the scale and everything ~~that~~ you can think of, all the facts that can influence any kind of a decision, then your Conscience will finally come up with what you should do. And it may be exactly what you want to do, who knows? But your Conscience can tell you. You don't have to do the most difficult thing because of your Conscience. Your Conscience does not always tell you you have to Work, You have to take everything out of a meeting because it all applies to you - - such nonsense! What shall I say? 10% applies to different people; another 10% to other people; another 10% to another. I would ^{almost} say ~~that~~ nothing total of any kind of a meeting applies to anyone totally. Never!

I would say ~~that~~ I talk too much. I know that I drag things in from left and right, simply to give it perspective. Things about which you have not thought, which happen to come to my mind, and I say them because they, somehow or other, belong. And they make it a little bit more logical and perhaps a little bit more so that you can remember it. But the principles are always very simple. I've said so often - - a meeting is to remind you that there is something in you that you call your inner Life. And ^{that} inner Life is really crying for some help. And you have to give it when you actually are earnest, in earnest, when you really, in that kind of honesty, want to live. When, whatever tendencies there are, your conscience will have to speak - - you just cannot deny it. You cannot just say, I ~~am~~ can't help it. Or that is this and that - - we've talked about it many times, your so-called nature, your so-called horoscope. When you have that kind of a horoscope, it's more difficult; fight more! Swear! against yourself. Dare to tell yourself sometimes that you are a weakling; that you really should not live with yourself. And not just say, well, it's too bad, or whatever you want to say without doing anything. Will you have a penalty? Will you sit in stocks? On iron nails for a little while? Will you actually chastise

yourself? Do you ever? Do you ever do anything for Work? Do you do anything sometimes really at certain times because you know you don't Work and you ought to? Do you do anything about it besides ^{praying} ~~praying~~? Are you -- I call it chastising? Will you go without food? Will you not go to bed one whole night and sit up? Will you once work the whole god-damned day, twelve hours at a stretch, without stopping? But do it all the time having ~~an~~ mind that you want to Wake up, otherwise it is of no use whatsoever. You become a very nice kind of a person who has great abilities, but where is your other life? This is what we are after, you know. We try to uncover it by means of such little tasks, or big tasks. But certainly, not for ~~doing~~ the task -- never! Not even your Conscience is weighing out things ~~for~~ yourself or ^{for} your life on earth. It will come, ^{that} ~~it~~ will be added, gradually, surely; you won't be that foolish. If you see it applies to your inner Life, ~~it will also~~ in many cases ^{it will also} apply to your outer. And what applies at the present time to your outer life, put it on the scale of your conscience and see where it goes. Maybe you can live a little longer with your outer life, but this time instigated by something that comes from within. Practically -- of course it has to be there. But you've got to know what to put to practise. Not just a nice little thought, not even a quotation from All and Everything. You're not going to put to practise admiration of Gurdjieff. You're not even going to put to practise a prayer to God. That is not practise. That's ~~the~~ establishing a contact on account of which, maybe, you can Work.

Work is something very special. That's why it's ~~is~~ called Work. And on one's Self. And very clearly defined by Gurdjieff. I used the word Impartiality. Don't ever forget it. Impartiality. Why was it the beginning, the people sitting on the ship Karnak, which is, as I have told you, means dead body. Why dead? Dead to one's manifestations. That's the death. You can die a thousand deaths today. That will give you freedom for your inner Life to continue to exist without being -- let's call it bothered by ~~manifestations~~. And then, if you wish to manifest, let it come from inside out. That is the real term ~~(-)~~ Participation. On that

belongs the formation of your Consciousness. And of course that is where it ought to go. Towards higher level of being, towards more understanding, from aspiration to inspiration of your inner Life, from inspiration to the silence within yourself, from the totality of all emotional states to be used then for the purpose of growth ^{for} ~~of~~ your Soul. And not to get hung up with all kindsof terminology which over several years of the last years has been a little - - I've called it already, several times that way - religious. So that I use the name of God. And I talked about an 'K' as being made in the image of the Lord. And you know, my voice, almost sentimental, like a tremolo, emotional, but with meaning, without any doubt with truthfulness, but perhaps a little too much for some of you prejudiced people, who don't really know anything about ^{AND} All and Everything, and do not know how religious Gurdjieff was. And if you could only read the religious chapter in what is meant all kindsof ~~all~~ things. Communication, you know, which did not work for the Tibetans. You know, the meaning of Christ, as Work and as different from Jesus, and of course I don't have to mention the roles of the apostles, including Judas, with which you need not agree.

Gurdjieff not religious? No one who has ever seen him in his life would ever forget how he could be when he talked about, really, about one's Self. When he tried to tell you something that he meant and that was ^{for} ~~of~~ him - looking at you - as a matter of Life and death. That either there is Eternal Life in a man or he will die. Why does he say 'dog'? ~~A~~ Dog is two-centered, you know. It's an animal. It is not a human being. The human being has really sense and he could know. But when he doesn't use what he has he becomes an animal, like a dog. Sometimes a nice dog, faithful even, you know, who stays with you, who follows you; a nice dog; but a dog. And that when he sometimes added 'dirty', it meant that the dog ~~did~~ ^{was not} did not even take care of itself, of himself or herself. It ~~was not~~ ^{like there} even a good kind of a dog, ~~there~~ are thousands of human being who don't take care of themselves at all, and who live a dirty life. Anyone who is wasteful is dirty - - you understand that? If I just squander energy galore after I ought to conserve it, after I get through a period

where I know it starts to count and I continue. Anyone who destroys his body by drinking too much, anyone who wants to have a little drug in order to be 'high', they are dirty, from the standpoint of an ordinary, normal man and they will never understand anything about a higher form of life. And Gurdjieff ^{could} ~~would~~ mean that in exactly the same ^{way} ~~say~~ as he would talk about hysterical women - - also some people who exist, like dirty dogs walk around as some human beings and not acknowledging His Endlessness, God Almighty, All-loving Father, Omnipotent. Can one ever read a book like All and Everything ^{CAPS} on which such lines and such sayings, such relation towards Hassein, of that kind of kindness, that kind of understanding of human beings, ^{of} ~~the~~ concern. When there is a description of why Beelzebub has to go down to Earth and help some of them - - well, what? - - in order not to slaughter too much, in order not to do away with life which was formed on this Earth and had a purpose - - you mean it is not religious when a man talks like that? So silly. And ^{then} sometimes, ^{sometimes} it is said that I am really not fair and not even interpreting All and Everything ^{CAPS} because I use a couple of terms - - and ^{whenever} ~~when~~ I use them, I don't use them like when I was a boy and I went to school and said ta-ta, ta-ta, ta-ta, ta-ta, as usual, without thought - - that was long ago. At the present time I think I am entitled to use almost any word and leave it entirely to you to see what you make of it. It won't do me any harm if I know what I mean by the use of such a word; and whatever my attitude is towards saying it and wishing to say it and if I am clear and my Conscience is free - - you see, the rest of the world is as if nothing to me. I do not really, in that sense, care anymore.

So one takes it, the way one is, the way other people are, the ^w ~~say~~ one hopes they can strive, the ^w ~~way~~ one hopes ~~that~~ they can ask questions intelligent enough so that answers can be given which will be clarifying. That they then, in their daily life, even, once in a while on a Saturday or a Sunday, perhaps then could stand still and come to their real Self and consider that, And acquire a little bit of real self knowledge. Self with a capital 'S'. What they are, in

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reality; and what each ~~man~~ man has as a spark of his Life ^{in which} ~~and what~~ we call ~~the~~
Magnetic Center. So that then the week, and the Saturday and Sunday, and the
different opportunities given to one while he happens to be alive on Earth are
not wasted on him. And that he does what he can and has the audacity to say, I do
not wish to Work now, because I know better. And I will Work when I can, because
then, when I wish, I can Work. In the name of Gurdjieff, you know that.

Have a good weekend.

Trans. Lenore Bead
Rollott: "
Prof: _____